

CATHOLIC *Interracialist*



WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

Vol. 13—No. 5

Chicago, Illinois, April, 1954

66

10 Cents

Views of the Month

Bishop Raps Color Bar in K of C

CLEVELAND, OHIO—An auxiliary Bishop of the Catholic church boldly denounced the Knights of Columbus here last week for segregating against Negroes.

Carrying his denunciation into the weekly newspaper of the Cleveland Roman Catholic diocese, Bishop Floyd L. Begin, commenting on the refusal of the K of C to grant a charter to an interracial council, was quoted by the Universe Bulletin as saying:

"The only reason they're keep-

ing them (Negroes) out is their color."

"And anyone who denies that is a pussyfooting liar," he added.

The Bishop announced further in the newspaper that he himself is planning to transfer to the interracial council.

Last year three Negroes were turned down when they applied for membership in the Cleveland K of C Council. Later, a charter for the interracial Cleveland group was bluntly refused by the Supreme Council.

Sends Jobless Puerto Ricans Home

CHICAGO, ILL.—Alvin E. Rose, Chicago Welfare Commissioner, on a trip to Puerto Rico, obtained a promise from Puerto Rican officials that they would inform citizens of the unemployment situation in Chicago in order to discourage migration there. The Chicago Welfare Department is paying the fares for thirty unemployable Puerto Ricans to return to the poverty-stricken island.

Navy to Enlist More White Stewards

WASHINGTON, D. C.—The Navy is considering "drastic" action to change the predominantly-Negro nature of its stewards branch, a spokesman said yesterday.

While he declined to elaborate, the spokesman told a reporter the recommended changes were expected to be laid before Navy Secretary Robert B. Anderson within the next week or so.

The armed services have set

a firm policy of ending racial segregation in all branches. The Navy stewards branch, while not officially segregated, is one of the largest remaining branches of any service that is chiefly composed of Negroes.

It also was reported the Navy was making special efforts to enlist a small number of white sailors in its stewards branch.

At latest reports, roughly half the Navy's Negroes were in the stewards branch.

Spanish-Speaking Teachers for N. Y.

NEW YORK—The Board of Education has proposed bringing 510 Spanish-speaking teachers into the New York City school system. There are now about 22,000 non-English-speaking children in the elementary schools there.

Segregation Hit by NCCW Unit

WASHINGTON, D. C.—Experience in Catholic schools shows that the change from racial segregation to integration can be made without difficulty, and "we are convinced that such a change can be made in public schools," the board of directors of the National Council of Catholic Women said in a statement adopted unanimously.

The statement added that

"some people already are working on subterfuges" to avoid integration after the upcoming Supreme Court decision on segregation. NCCW declared it will work for peaceful integration for "fellow members in the Mystical Body of Christ."

The board includes women from Florida, Louisiana, and Kentucky, states which require segregation in schools.

Ozanam May Be Beatified

VATICAN CITY—The Sacred Congregation of Rites met to discuss the possibility of introducing the cause for the beatification of Frederic Ozanam, founder of the Society of St. Vincent de Paul. Ozanam was born of French parents in Milan, Italy. He went to France to study law and later pleaded cases for many poor clients. He was also a journalist and a professor at the Sorbonne. He died at the age of 40. The Society of St. Vincent de Paul is composed of Catholic laymen who devote their spare time to quietly helping the poor of their parishes.

D. C. Hospital Ends Segregation

WASHINGTON, D. C.—The District of Columbia General Hospital, formerly Gallinger Municipal Hospital, completed integration during the year by ending segregation in the east building of the psychiatric department.

(Continued on Page 6)

Refused Burnt Child—Other Hospitals' Policies to Be Studied

Hospital Loses Tax-Exempt Status

CHICAGO, ILL.—Woodlawn Hospital has lost its tax-exempt status and other institutions in Cook County face re-examination of their charitable classification as soon as the assessor has manpower available.

Edward O'Malley, deputy to assessor John S. Clark, said Woodlawn would have to pay about \$12,000 tax in 1954 on its buildings and land.

The Woodlawn action came on recommendation of State's Atty. Gutknecht. He charged the hospital had violated its status as a charitable institution.

The case developed when Laura Lingo, a white baby girl, died at County Hospital. She was taken there, her mother said, when she failed to get more than first aid treatment for burns at Woodlawn Hospital because she lacked \$100 deposit.

The hospital has also been criticized by a committee of citizens in its neighborhood for refusal to admit patients because of their race, in spite of their having hospitalization insurance, except in cases of severe emergency. This committee states that the hospital has refused to appoint Negro physicians to its staff and refuses to hire Negro nurses in spite of having to close one floor for lack of personnel. When Negroes are admitted because they could not be removed to another hospital without danger of dying on the way, they are placed in private rooms, usually with private baths. The patients are billed for this more expensive accommodation.

Two cases cited by the Committee to End Discrimination at Woodlawn Hospital are given below:

No Help for Fractured Leg

"WE ALSO HAVE RECORD of another young boy knocked off his bicycle at 65th and Maryland. He too was taken to Woodlawn Hospital by the police. Upon his arrival, his mother was told by the doctor



Charitable Institution?

in the emergency room, 'We cannot do anything for him because he is a Negro.' The doctor told her an X-ray would be needed and advised her to get further medical care for the boy. Without benefit of splint, X-ray, or even a sedative, he was sent away. His mother said that he was in severe pain and mumbling incoherently when they left. He was admitted to Chicago Hospital where X-ray revealed a fracture of the left leg and left hand. He also sustained multiple bruises and required hospital care for five days.

"Even more shocking is a story reported in the Chicago Defender, Dec. 17, 1949. It told of a successful young journalist from Trinidad named Eric Hercules. Mr. Hercules was a brown-skinned man. On Dec. 9, 1949, at about 10:30 p.m. he was struck by an auto at 64th St. and Cottage Grove Ave. and suffered a fractured skull. He was taken by the police to Woodlawn Hospital, arriving there at

about 11 p.m. He was refused admission! He was then moved cross-town to Cook County Hospital in an ambulance, arriving there after midnight. Death occurred at 3:55 a.m. The Defender quotes the superintendent of nurses as giving the following reason for refusal to admit the dying man. 'I don't think we had a bedroom at the time. We could have set up a bed in the hallway but we did not want to assume the responsibility for the man.'"

Groups working against discrimination in hospitals are very interested in the action of the assessor's office in removing its tax-exempt status from Woodlawn because it may encourage other hospitals to broaden their admittance policies. It is hoped that such drastic action may not be needed in any other cases.

MANY HOSPITALS ARE SAID to have an under-

(Continued on Page 2)

Negroes Will Be Assigned Where Needed

Kentucky Firemen Work Together

LOUISVILLE, KY.—Negro firemen are to be assigned to station houses formerly manned exclusively by white firemen, Fire Chief John Krusenklau said recently.

This is the result of a new Civil Service office policy requested several weeks ago by Mayor Broaddus.

As a result of Broaddus' request, the Civil Service office no longer separates Negro and white applicants for City jobs. One eligibility list is maintained for each type of job, and department heads must select from the list.

Interviews Set Today

The Fire Department is in the

process of filling 41 vacancies, all of which are at station houses manned exclusively by white firemen. Krusenklau and Safety Director George Matton are to interview 16 candidates today from the Civil Service eligibility list which includes both Negroes and whites.

Any Negroes selected "will be assigned wherever we need them," Krusenklau said. And, he added, none is needed at the department's two all-Negro stations, at 725 S. 13th and 617 Breckinridge. All 23 Negroes now on the force are assigned to the two stations.

Police Chief Carl Heustis said some Negro police already are used throughout the city, but the majority are assigned to the Walnut Street area and Chickasaw Park for Negroes. Those Negroes working throughout the city are detectives and police-women, Heustis said. "Also we have just hired a Negro stenographer in the Traffic Bureau," he noted.

Class Includes 5 Negroes

Capt. Gerald Kopp, head of the Police Education Bureau, said the 33 recruits selected for the current police-training class were selected "without regard for race or color." The recruit class includes five Negroes.

CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

4233 SOUTH INDIANA AVENUE

Tel. OAKland 4-9664

Editor

Mabel C. Knight

Associate Managers

Dorothy Seuling, Ann O'Reilly, Dolores Meyers,
Carrie Jones, Frank Broderick

The Catholic Interracialist is owned and operated by Friendship Houses at 4233 South Indiana Ave., Chicago 15, Illinois; 43 West 135th St., New York 37, N. Y.; 814 7th St., S.W., Washington 24, D. C.; and 3310 N. Williams St., Port-Ore.; and 1525 Milam St., Shreveport, La.; and published monthly September through June and bi-monthly July-August by Friendship House, 4233 South Indiana Ave., Chicago 15, Illinois. Entered as second-class matter Dec. 13, 1943, at the Post Office of New York, New York, under the Act of March 3, 1879. Reentered as second-class matter Sept. 16, 1948, at the Post Office of New York, New York, under the Act of March 3, 1879. Reentered as second-class matter Dec. 18, 1950, at the Post Office at Chicago, Ill., under the Act of March 3, 1879. Subscription price \$1.00 a year. Foreign \$1.25 a year. Single copies 10c.

Negro Was Columbus' Captain —Why Not Cleveland K of C?

COLUMBUS WOULD PROBABLY BE QUITE AMAZED to hear of the actions of a group of men in Cleveland, Ohio, who call themselves his knights. They refuse a man merely because of the color of skin God gave him. Stephen Suhajick, Ohio director of the K of C said, "The Negro is not yet ready to be a Knight of Columbus."

Columbus didn't feel that way. He appointed a Negro, Pedro Alonso Nino, as captain of one of his three ships which undertook the daring voyage westward to the Indies. Most of us would agree that this task was much greater than any which is likely to face a Cleveland Knight of Columbus.

As a faithful Catholic who saw as the greatest treasure of the Indies the souls there which could be brought to the knowledge of Christ's Church, Columbus would be shocked by an action which is inspired by the heresy of racism which has been condemned by the Church. This action was condemned specifically by Bishop Begin, a fellow member of the Knights.

The Church has considered Negroes ready to be bishops and priests and has raised many of them to such high dignity. Negroes have even been raised to be altars and honored as saints. They have been admitted to the Knights of Columbus in other places. Why should more be required to be a Cleveland Knight of Columbus?

We Have Right to Choose Friends

(From THE CHRISTIAN CONSCIENCE, New Orleans)

THE FOLLOWING PASSAGE is a stock argument by white-supremacy leaders and pedestrian logicians for maintaining strict segregation:

"You interracialists are constantly claiming that the Negro is not inferior to the white, that Christian principles should motivate us not to be prejudiced nor to discriminate, and that as American citizens we should allow Negroes equal opportunities.

"We agree with you wholeheartedly. We believe these truths. Give them anything they want. But don't tell us with whom we have to associate. We have a right to pick our own friends. We don't have to associate with farmers or bums, any more than we have to associate with Negroes."

This proposition is very true on the individual level. These white supremacy leaders and pedestrian logicians as individuals can keep as far away from Negroes as they like. But as members of, and particularly as leaders of, groups and societies, they have no business demanding that other whites of these groups refrain from associating with Negroes.

And did it ever occur to them that Negroes have a right of association also, that many Negroes would like to associate with whites? Hence, these masterminds, while attempting to uphold their narrow, personal right of association, are undermining the pure and abstract right of association from two sides: those Negroes who want to associate with whites, and those whites who want to associate with Negroes.

Readers Write

Protest "Indian Givers"

New York, N. Y.

Dear Editor:

We were shocked by the stereotype, "Indian givers," in your February issue. This expression stems from a misunderstanding of the Indians' idea of the use of land. They sold their white brothers the use of the land, expecting them to share it as the Indians did, fishing and hunting and leaving the land just as they found it. Instead, the white man fenced in the land, wantonly destroyed the game and the forests, polluted the streams and put the Indians into barren reservations. The least we can do is not to use mocking expressions about Indians.

P.M.

Fair Hiring Law Needed

Chicago, Ill.

Dear Editor:

I am a fairly intelligent, capable, well-trained Negro woman, familiar with most phases of clerical work, especially office machines. There are hundreds of jobs available for persons with these qualifications. I phoned at least 25 companies who advertised for office help, and at least 20 of them were interested enough in my background to anxiously offer an immediate interview.

But the same 20 showed great embarrassment when I appeared and they offered feeble excuses for not employing me. I visited the Illinois State Employment Service and was told there were numerous jobs in my field available but none for colored applicants.

Just what is the solution to a problem such as mine?

Rosalie C. Miles

At Gethsemani Mission in Africa

By H. Jowitt

Christ upon the Cross—
Evil external,
Divinity within,
Redemption accomplished

For man on his cross,
With evil internal,
Divinity without,
Which, passing the frontiers of
sin and despair,
Transmutes the evil by wondrous grace
In full and golden consummation.

Christ on the hill of Calvary,
Seen by the world He came to redeem,
Now crucified with Him
To share in His redemption.

Man on his lesser calvary,
In sheltered valley
With merciful shade and thirst-quenching water,
From his interior cross
Makes meet reparation,
Whilst his Redeemer dies of thirst for his soul.

Christ on the Cross,
Condemned by humanity,
Drinks to the dregs God's self-chosen withdrawal.
But as the Sacred Heart breaks
He forgives His betrayers,
Provides for His Mother,
Bestows paradise on a thief
And returns from sin's abysmal darkness to Glory eternal.

Man on his cross,
All undeserving,
Receives the solace of the crucified
In His Body and Blood,

In His Soul and Divinity.
So, strengthened by God's companionship
And sustained by His viaticum,
He, too, climbs from the valley of death
To the radiant heights beyond.

From your Cross, dear Christ,
Forgive, and forgive, and forgive,
That we drive deep the nails
Into African hands and feet,
And pierce their sides
And wound their brows.

In shanty-town and city squalor,
In rural reserve and sordid shack,

By social injustice and white domination,
By State authority and legal cruelties,

By caste distinctions unsanctioned by Thee,
By studied neglect of Thy moral law,

And lack of social charity even within Thy Church,
By God-given opportunities, man-denied,

And by racial pride, callously fostered,
We crucify them in countless thousands

And build our comfort on their agony.

And yet we thank Thee,
Christ upon the Cross,
That from Calvary's summit
Supremely raised above this stricken world,

Is shed the universal light
That draws all races by its radiance.

And so we come together,



Miss Elizabeth Appie is a B.A. student of Doctor Jowitt at the Pius XII Catholic University, Roma, Basutoland, Africa.

The dominating and the dominated,

In allegiance to Love's invulnerable supremacy,

To seek through unity of faith and self-surrender

A common loyalty to a supra-racial cross.

And as we meet you at its foot, dear Mary, full of grace,

And adore the Blessed Fruit of thy womb, Jesus,

Do thou pray for us, sinners, in the hour of His death.

Amen.

At the Gethsemani Mission, Basutoland, Good Friday, 1951. (From "The Hart" published by the National Catholic Federation of Students, and the Kolbe Association at Pius XII Catholic University, Roma, Basutoland, Africa.)

Hospital

(Continued from Page 1)

standing with the police that no colored accident victims be brought to them. This results in very long, sometimes fatal, ambulance rides for some injured Negroes, passing several hospitals on the way.

Industrial plants have helped to break down racial discrimination by their contracts with hospitals to care for their plant accident cases. However, if a Negro employee is injured outside the plant he will not be admitted. Unions have insisted that hospitalization benefits be given their Negro members.

The Committee to End Discrimination at Woodlawn Hospital has suggested that the public help their efforts by some of the following means:

1. Ask their physicians to recommend that racial discrimination against doctors, nurses, and patients be abolished in hospitals with which they are connected.

2. Write to hospitals asking them to work against racial discrimination.

3. Write letters to the press.

4. Ask your clergyman to use his influence with hospitals.

5. Bring the situation to the attention of your union, club, P.T.A. or fraternal group.

Enriched with institutes of many different kinds as with so many precious jewels, she points out Christ deep in prayer on the mountain, or preaching to the people or healing the sick and wounded and bringing sinners back to the path of virtue, or in a word doing good to everyone. What wonder then if, while she walks this earth, she be persecuted like Christ, hounded and weighed down with sorrows."



Resemblance to Christ

(From Pope Pius XII's encyclical on the Mystic Body of Christ)
"THE WHOLE BODY OF THE CHURCH, no less than the individual members, should bear resemblance to Christ. Such is His will. And We see that

realized when following in the footsteps of her Founder she teaches, she governs and offers the Divine Sacrifice. Embracing the evangelical counsels she reflects the Redeemer's poverty, obedience and virginal purity.

A Colorful Day

The best way to solve a social problem is to do something constructive about it. And that's what Chicago's Catholic schools did at their High School Interracial Study Day.

by DONALD J. THORMAN

Voice of St. Jude—photos by Ray Burley

IF YOU BELONG to the wringing-your-hands-shake-your-head-deplore-modern-youth school of thought, take heart. For in Chicago last November 14th, some 700 modern youth representing 75 of the 85 Catholic high schools in the archdiocese assembled to squarely face up to the race problem in a way that put their hand-wringing parents to shame.

On an unseasonably beautiful fall day, in the midst of the football season, these young men and women voluntarily gave up an entire day of their precious week-end to attend the First Annual High School Interracial Study Day held at St. Malachy's High School on Chicago's west side.

The purpose of the Day, which was sponsored by the Catholic Interracial Council of Chicago (CIC) and was the first of its kind in the middle west, was to promote an understanding of interracial problems. One of the major reasons for its success was the wholehearted support given it by the Boys and Girls

High School Principals Association and the Archdiocesan School Board.

THE STUDY DAY SHIFTED into high gear at the first plenary session in St. Malachy's auditorium after a 9 o'clock Mass and breakfast. A message from the Archbishop of Chicago, His Eminence, Samuel Cardinal Stritch, assured those present of "my deepest interest in their work." His message set the tone for the entire Study Day: "There is justice to be done, and charity must even lead us beyond the mere requisites of justice."

In the keynote address of this session, Father Daniel M. Cantwell, assistant CIC chaplain, told the audience that "Racial discrimination is morally wrong, definitely anti-Christian, and specifically contrary to the teachings of the Roman Catholic Church."

Before noon, the first plenary session was wrapped up and the enthusiastic delegates split up into six study groups eager to

begin work on such specific problems as: Is Racial Discrimination Morally Wrong? Practical Application of Interracial Justice. And, What Student Newspapers Can Do to Promote Interracial Justice.

THE STUDY GROUPS ATE LUNCH in shifts in the school cafeteria to save time and to allow the Sisters of Mercy, who teach at St. Malachy's, to keep the food flowing rapidly to the purposeful students and faculty. Even during the lunch period, bull sessions kept up the rapid-fire exchange of ideas and opinions.

Shortly after 2:30, the study

groups reassembled in the auditorium for the second plenary session to hear Father William J. Quinn, chaplain of the Catholic Action Federations of Chicago, exhort them "not to let this lie" but to put the ideas and ideals expressed at the Study Day into practice.

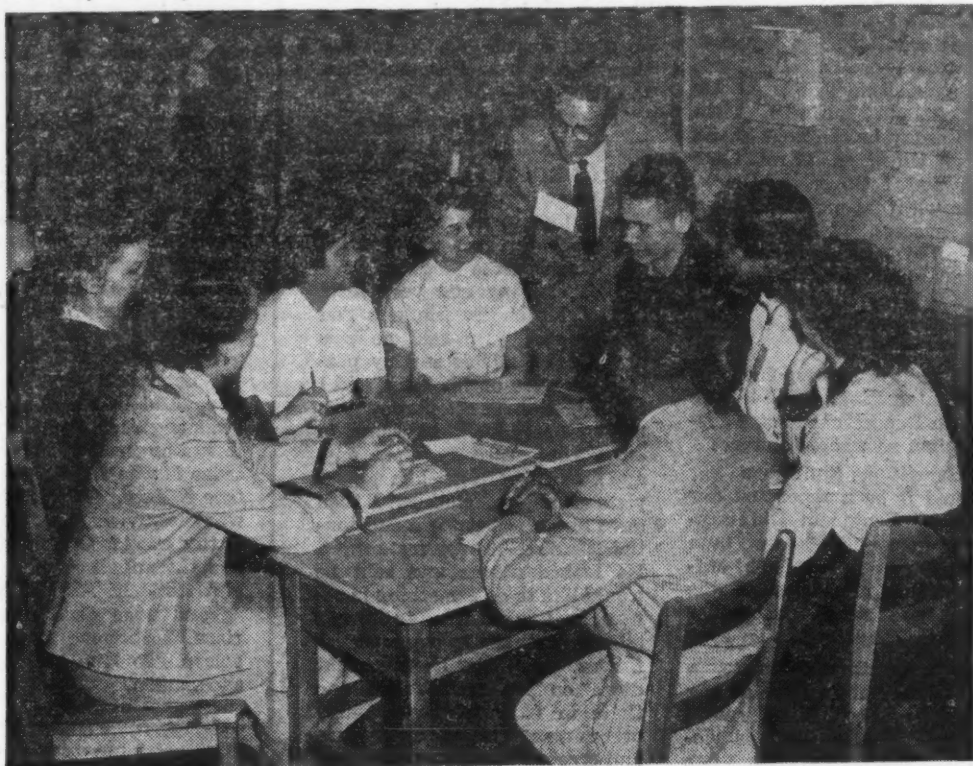
Before the session ended, the next meeting was set for St. George High School in suburban Evanston. And arrangements were made for high school editors to meet monthly with persons important in the field of human relations.

Following Father Quinn's ad-

dress, and a brief report from each study group, the Day ended with Benediction in St. Malachy's Church.

AS THE DELEGATES FILED

OUT of the church into the shadows of dusk, they scattered in groups to the four corners of the archdiocese where the real results of the First Annual Interracial Study Day will make themselves felt in their lives and the lives of those they influence so long as there is justice to be done and charity exists to lead them "beyond the mere requisites of justice."



Vincent J. Glese, editorial director of Fides Publishers (standing), conducts a study group on student newspapers and promoting racial justice.

No World-Love without Communion

By Rev. Louis Tardif, S.S.S.

(Translated by Rev. Dosithes Berard, S.S.S. Published by permission of THE MONSTRANCE.)

ON MAY 28, 1902, hardly more than a year before his death, Pope Leo XIII gave to the Catholic world his great encyclical—MIRAE CARITATIS—which dealt with the Holy Eucharist as "the hope and efficient cause of peace." He considered this letter the crowning point of his 25 years as Sovereign Pontiff and called it "his last will and testament." In it he says,

"IT IS CERTAIN that all the demands of justice must be observed in the mutual relations of the various classes of citizens; nevertheless, it is espe-

cially under the help and guidance of love that all will arrive at a salutary equality. And it is thru love alone that this equality can be maintained.

"When Christ instituted the August Sacrament of the Holy Eucharist, He wanted to arouse our love for God, and thru this means to rekindle mutual love among men. Indeed, love for men depends on love for God, and naturally springs from it, and it is impossible for men not to love one another ardently if they reflect upon the love Jesus shows in this sacrament."

POPE LEO XIII.

CERTAINLY, WE COULD RIGHTLY EXPECT much of natural justice to render bearable the lot of the poor and

lowly. If the general laws were always made with an eye to the needs of the majority; if equitably imposed taxes weighed less heavily on those who possessed less and never affected the commodities of life; if cities used the greater part of their revenues to tear down slums, to provide homes at a reasonable price, to maintain a good police force; if salaries were scaled not merely to the material value of the work but also to the needs of the honest laborer and his family; if all these things could be brought about, in short order the machinery of social peace would be working smoothly.

Even more; if owners and employers applied themselves to the observance of the precepts and inspirations of Christian justice in their dealings with their employees; were careful not to injure their rights or their interests, even in small things, then would justice reign

in all its natural and divine strength, a justice which is the first foundation of the social peace Christ brought to the ransomed world.

Human Not Enough

Unfortunately, Christian justice cannot grow in hearts from which divine love is absent. That is why love is a necessary means of achieving the union of the classes—not only because it complements justice, but because it has for this purpose marvelous properties that nothing can replace. Modern paganism, even when presented under the high-sounding titles of solidarity, administrative welfare, socialism, is unable to fill the gap that separates the rich from the poor, capital from labor. Agencies, so pompous in slogans, so generous in promises, yet so void of love, clash with individualism and end in mud or in blood. No purely human institution is able to draw the diverse classes together, because our nature, tampered with by original sin, presents obstacles and oppositions that stubbornly rebel against every human remedy.

THE FIRST OBSTACLE IS

PRIDE, which is equally deep-rooted in rich and poor; pride of domination and vanity in the rich, with its accompanying scandals of shameless luxury and insolent arrogance; pride of exasperated suffering, of insupportable humiliation, of revolt, in the poor; in the rich, an unbridled sensuality, a need to enjoy ever new and ever more exquisite pleasures; in the poor, the pull of the senses which, because frustrated in their legitimate satisfactions, seek the grosser compensations of base debauchery—these are only a few of the causes of an antagonism that can be overcome only by a power superior to egoism.

Now, we cannot ask a being to find in itself a power superior to itself. The power to remake society must be supernatural and a gratuitous gift of God; furthermore, it must dominate the will of man, his earthly and individual interests; it must im-

pose itself on all, rich and poor alike, as a law and a duty; it must be spiritual and, after penetrating into the very depths of the soul, burn out pride and egoism.

WHAT IS THIS POWER?...

LEO XIII answers: LOVE... Only the disinterested love of men for one another for God's sake can achieve harmony in a clashing world.

Love from Christ

And this love can come only from the Heart of Jesus, Who restores the work ruined by sin. It flows from His Heart into ours thru the Eucharist in order to fill them with His sympathies and desires, His disinterestedness and devotedness, His inexhaustible goodness and untiring patience.

An astounding transformation would take place in society if the rich and poor, employers and employees, were daily to kneel at the Holy Table, in order to draw therefrom love in all its forms. In fact, it is impossible to communicate frequently, with the heart as well as the body, and not be irresistibly drawn to the love and practice of sympathetic charity and condescending humility.

IT IS UNDER THE PRESSURE

OF LOVE and tenderness and compassion that Christ instituted the Eucharist:—"He still loved those who were His own," says Saint John, "and He would give them the uttermost proof of His love," making Himself their Food. Now, to all who receive Him, He repeats His words of the Last Supper:—"This is My commandment, that you should love one another, as I have loved you. I have been setting you an example, which will teach you in your turn to do what I have done for you."



What's It Like in the South?

SHREVEPORT FRIENDSHIP HOUSE

1525 Milam Street

Shreveport, La.

EVERY TIME I GET ON A TROLLEY IN SHREVEPORT, my blood pressure shoots 'way up. Segregation in transportation, required by law here, means that I—a white person—must sit (sometimes in lonely "splendor") in the front of the bus, while Negroes are herded to the back. I think of the trolleys when I am asked, "What's it like in the South?"

I think, too, of separate drinking fountains in many local stores labelled "colored" or "white," and separate entrances to the public hospital. I think of white children passing a "colored" public school to go to the "white" school . . . and Negro children passing the "white" school to go to the "colored" one.

Perhaps most of all I think of "white" Catholic churches and "colored" Catholic churches . . . dual parishes. Members of Christ's Mystical Body living in the same city block belong to different parishes if their skin colors differ.

"What's it like in the South?" That's what it's like in the South.

Helpless to Insure Justice

And yet to see only these separations and these divisions is not to see the whole picture.

APRIL 25TH WILL MARK the six months' anniversary of Anne Foley's and my arrival in Shreveport. During these months we have met many native white Southerners who are completely straight on the race question . . . not patronizing, not self-conscious, seeing their brothers of color as full brothers, true equals, co-workers in building a unified, integrated society. These people are working with a zeal and dedication I have not seen exceeded anywhere, to change the existing segregation insofar as they are able.

Insofar as they are able! What significance that phrase has for me after these months in the South. Until I came to live and work here, I had never fully grasped the influence that social institutions exert over our actions. "Social institutions" was a vague technical term to me, describing the customs, laws, habits which affect—usually unconsciously or subconsciously—our actions.

Pius XI called attention to this concept, in the economic order.

"It happens all too frequently under the salary system," he wrote, "that the individual employer is helpless to insure justice." But the Pope did not leave the matter there, to be consigned to a file: "Insoluble Problems." He pointed out the need and duty of each employer joining with his fellow employers to solve this and other economic problems.

Certainly after these months in the South I can see how helpless an individual may be to change or even to go against the segregation system . . . how "helpless to insure justice" he may be.

This, too, is what it's like in the South.

I think Northern critics of the South have failed to give sufficient weight to that factor; hence they have often been unjust in their criticism. I think also that Southerners are ultrasensitive to criticism. As a result, most of these discussions have generated more heat than light.

North and South Not Perfect

IT IS EASY TO FALL INTO the trap of looking at race relations as "North versus South." Northerners can point to the trolleys, schools, churches. Southerners can point to more subtle discriminations in the North and claim, with some validity, that this is equally vicious racism. Then both sides can sit back complacently, making these criticisms an excuse for doing nothing. I hope I am not touching off such a controversy.

There is, it seems to me, a valid place for inter-regional examination of race relations if it leads to constructive criticism. A fresh viewpoint, an objective viewpoint can help.

You can see, this is not an easy question, "What's it like in the South?"

One of the differences we have noted here in Shreveport is the lack of interracial experience . . . at Friendship House we are starting from scratch. This we had expected in a region where segregation has been so rigorously enforced. (Nor do I deny that there are many people in Northern communities who are equally unaware and have at least as little understanding of people across the Color Bar.)

Concern About Race

ANNE AND I HAVE ALSO noted and find great hope in

Former FH Staffer's Family



Mr. and Mrs. James Mullin of Westwood, N. J., and their four children. Mrs. Mullin was formerly Belle Bates, assistant director of Harlem Friendship House.

Clothed Man Prays for Us

FRIENDSHIP HOUSE OF HARLEM

43 W. 135th Street

New York 37, N. Y.

"WILL YOU WRITE the 'Harlem Reporter' this month?" With those words addressed to me, the following will be so harrowingly imposed upon you, dear reader. So any complaints, see the boss.

Well, before I can write it I must know what it is. Well, what is it? Anybody got any ideas? Maybe it's a sort of FH gossip column. If it were I could report that we have had many visitors during the past month. Not the least of whom were Ginie Sobotka, Julie Pyles, and Larry Pausback.

Harlem FH Is Sweet Sixteen

WE ALSO HAD A FEW PARTIES. A sweet sixteen affair for the House. The "B" arrived in Harlem that long ago. We had a number of cards and congratulatory telegrams about that. It was also the occasion for a get-together of a few old, old friends. They'll love me for that "old, old" business. Then the Saturday before Lent Sheila MacGill threw a Mardi Gras party, and I do mean threw, replete with costumes. 'Twas a huge success. I understand Charlie Slack as an Arab (with turban and all), and Peggy Bevins as a baby in a nightgown were quite a rollicking couple on the bus to the affair.

I thought the foregoing was rather interesting. However the "Harlem Reporter" is not a gossip column so where to start?

Repetitious Sufferings

Should it be a report on our activities? Beats me! Did someone say housing? Have we been up to our ears in that! The sufferings and privations of the people here really get rather repetitious, and it gets so easy

the tremendous concern among Southerners on matters racial. Even when the concern is violently anti-integration, one senses that people are at least aware that fundamental values are at stake. And we have found here a concern for the individual and a recognition for his worth. This may be a difference between small and large cities rather than between North and South. But even if it is, the fact that the South has fewer enormous cities may help it to work out these problems more quickly and more satisfactorily. We are convinced that the potential here is tremendous. May God give us grace to help that potential be realized.

Now that I've tried to set down a few ideas and impressions on what the South is like, I feel this has surely been a case of "Fools rush in where angels fear to tread." Next month the Shreveport reporter will stick to the less controversial and probably more interesting news of what has been going on at 1525 Milam Street.

—Mary Dolan

to become very calloused about it all, especially when it comes in such large doses. But then we entreat and demand, exhort and try to teach, love and hope we are loved, each according to the gifts afforded us. We all pray for apartments for our dispossessed friends and I trust you will pray with us.

Then of course there is the children's program. Ahhhh! they are such a joy! Sometimes! I often wonder where they ever get so much energy; it is most certainly tiring. But they should be getting on their good behavior soon; they want to go up to the farm for a week this summer.

Bob Shay sent out a begging letter for clothing not too long ago and the results have been most gratifying. We can now say yes to some who come to us in need nowadays. Of course, there is not a backlog but then the Lord will provide.

Man Grateful for Clothes

SPEAKING OF THE CLOTHING ROOM I had an experience there a while back that I should like to share with you. Not too long ago a middle-aged gentleman came in, in very ragged clothing and very little left of his shoes. He was "on the ground." He said he was hungry and all his earthly possessions were on his back, and I could just about see through his possessions. Well, he came in on a comparatively good day, and I was able to get him a complete change of clothes. I then gave him a ticket for a substantial meal in a nearby restaurant. He looked at me and said he would like to do something in return, so I asked him, as we ask all our brothers, to say a prayer for us. Well sir, he got right down on his knees then and there in front of about thirty other men waiting their turn and crossed himself, said an Our Father, Hail Mary, and a Glory Be. I'm sure all of us have gained immeasurably from his prayers and those of the many other poor and afflicted brethren about us.

Maybe I should say something about Lent, but then I think our brother in the story above says infinitely more than I could ever begin to say.

What else? Sure beats me. Guess I'll just have to say what the Irishman said after much consternation at putting a ten dollar gold piece in the collection instead of the dime he had intended. "Oh well, I did it for God so to H—— with it."

—Ed Conroy

WANTED FOR THE USE OF THE CATHOLIC INTERRACIALIST:

A light meter in good condition.

A flash attachment for a Leica 3F.

Send \$1 a year for The Catholic Interracialist 4233 S. Indiana Ave. Chicago, Ill.

Homily on Our Lord's Resurrection

by St. John Chrysostom

(This Is Read Every Easter in the Byzantine Rite)

IF ANY MAN BE DEVOUT AND LOVING, enjoy this fair and radiant triumphal feast, let him rejoicingly share in the triumph. If any man have labored long in fasting, let him recompense.

If any have worked from the first hour, let him now receive his just reward. If any have come at the third hour, let him with thankfulness join the feast. If any have arrived at the sixth hour, let him have no misgivings, for he shall in no way be deprived because of that. If any have delayed till the ninth hour, let him draw near fearing nothing. If any have lingered even until the 11th hour, let him also have not fear because of his tardiness.

For the Lord, who is jealous of His Holy Name, the last even as the first. He gives repose to the last as to the first. He shows mercy to the first hour. And He shows mercy to the last hour. And He shows mercy to the first; to the one He gives and up bestows gifts. And He both accepts the deed, the intention, honors the act and praises the result. Which case share, all of you, the joy of receiving your reward, both the first and the last. RICH AND POOR TOGETHER, CELEBRATE THE FEAST. You who are sober and you who are not, honor the day. Rejoice today, both you who have disregarded the fast. The table of you feast sumptuously. The calf is fattened. All of you enjoy the feast of the riches of loving-kindness. Let no one be poor, for the Universal Kingdom has been opened to all.

Let no one fear death, for the Savior's blood has freed us from death. And Isaiah, foretelling this, cried out: "was angered when it encountered Thee in the night. It was angered because it was weakened. It was fettered in chains. It took a blow to the face. It took earth and encountered what was visible and fell upon the invisible. Is thy sting? O Hell, where is thy victory? and the angels rejoice."

CHRIST IS RISEN AND LIFE REIGNS. And none dead remain in the grave. For Christ is risen, is become the first-fruits of those who sleep. To Him be glory and dominion through all ages, amen.

Chi FH Server Has a Big Problem

CHICAGO FRIENDSHIP HOUSE

4233 S. Indiana Avenue

STELLA, A RECENTLY-RETIRED staff worker, can be blamed for this. Her letter read, "I get a lot of news from different people, but I just never get any about the actual running of the house. I want to know about the 'little things'."

So . . . Dear Stella and all who go for the simple things of life:

K. P. duty is running so smoothly, thanks to the scheduling of efficiency expert Ed Hark, there is hardly room for comment. Assigned to relieve the burden on our two rapid-turnover staff dishwashers are two weekly servers. Their privileged duty is serving the meals, clearing the table, putting away food, setting the table for the next meal, and other chores from lining the garbage can to feeding the dog. The sentence lasts only a week at a time, and

a partner is (with whom you also, there is in seeing the out of your next cook the meal you pated. (One more, recent finding h"erve" and sp in bed.)

A POSTSCRIPT: mother Larey "big things" \$2.50 a week budget in he complains (w indignation)—again, children card, catsup, do not go in And, Frank, (Continu

NDSHIP HOUSES

Lord's Resurrection

John Chrysostom
 ter in the Byzantine Rite Liturgy)
 OUT AND LOVE GOD, let him
 niant triumphal feast. If any be a
 cingly share in the joy of his Lord.
 ong in fasting, let him now receive



jealous of His Honor, will accept
 He gives repose to him who comes
 s to him who has worked from
 how mercy to the last and cares
 He gives and upon the other He
 h accepts the deeds and welcomes
 act and praises the offering. In
 you, the joy of your Lord; and
 the first and likewise the second:
 THER, CELEBRATE IN GRAND
 sober, and you who are reckless,
 day, both you who have fasted and
 the fast. The table is fully set; all
 The calf is fattened; let no one
 u enjoy the feast of faith. Receive
 kindness. Let no one bewail his
 Kingdom has been revealed.

for the Savior's death has set us
 g this, cried out. "Hell," said he,
 ntered Thee in the lower regions."
 was weakened. It was angered be-
 ins. It took a body and met God
 and encountered Heaven. It took
 pon the invisible. O Death, where
 is thy victory? Christ is risen,

LIFE REIGNS. Christ is risen,
 in the grave. For Christ, being
 fruits of those who have fallen
 and dominion through all ages of

Has a Big Job

NDSHIP HOUSE

Chicago 15, Ill.

a partner is always provided
 with whom you can plan mutiny.
 Also, there is great consolation
 in seeing the dishwashers get
 out of your way early and the
 next cook come in to prepare
 the meal you have long antici-
 pated. (One staffer, it is ru-
 mored, recently developed dou-
 pneumonia from the shock
 finding himself posted "to
 erve" and spent the whole week
 in bed.)

A POSTSCRIPT FROM THE
 KITCHEN and our house-
 mother Larene, who takes such
 "big things" as the limits of a
 \$2.50 a week-per-head food
 budget in her stride and then
 complains (with forced dramatic
 indignation)—"Just want to say
 again, children, the pickles, mus-
 tard, catsup, and bread baskets
 do not go in the refrigerator.
 And, Frank, you may not save

(Continued on Page 6)

We Attend Eastern Rite Mass

BLESSED MARTIN FRIENDSHIP HOUSE

3310 N. Williams Avenue
 Portland 12, Oregon

FATHER ANDREI OROUS-
 SOFF, S.J., of Fordham Uni-
 versity's Russian Center, hon-
 ored us recently by being our
 luncheon guest. Father has been
 touring the continent giving lec-
 tures on various subjects per-
 taining to Russia and the East-
 ern Rite Churches. The morn-
 ing following his visit we at-
 tended his Mass said in the ver-
 nacular at All Saints' Church.
 It was the first time for most
 of us to offer the Holy Sacrifice
 according to this rite and to
 receive Holy Communion under
 both species.

To round out this new experi-
 ence and knowledge, Bob Hubac,
 who has studied at the Russian
 Center, was guest speaker at
 our forum that week. He
 brought with him a display of
 vestments, sacred vessels, icons
 and books explaining the rite.
 In his talk he pointed out the
 difference between the Eastern
 and the Roman rites based on
 the culture and customs of the
 different parts of the Christian
 world. Father also paid us a
 surprise visit during the course
 of the discussion and added
 much interesting information.
 We are certainly grateful to
 Father and to Bob for helping
 us to better appreciate the "di-
 versity in unity" within the
 Catholic Church.

Fr. Kennard Recovering

OUR THANKS-ALSO TO FA-
 THER FRANK KENNARD
 who acted as Father Orousoff's
 "agent" and arranged for
 him to spend so much time with
 us. We are glad to report that
 Father Kennard is at last out
 of the hospital after a long siege
 of illness. We ask you to pray
 with us for his complete recov-
 ery so that he may be able to
 spend himself as tirelessly as
 ever in encouraging us lay ap-
 oles without undermining his
 health. We are particularly
 happy that he is again able to
 join us in singing the Mass at
 the Cathedral on Saturday morn-
 ings.

This Mass is an occasion for
 us to gather with our volun-
 teers, friends and fellow work-
 ers in the apostolate in singing
 God's praises and Legging His
 blessings on our efforts. Some-
 times they return with us after
 breakfast to recite Prime and
 to assist with the many jobs to
 be done at Friendship House.
 Lila Houston comes monthly to
 fold and stamp the Catholic In-
 terracialist. Kay Knauf helps to
 balance the books (if I haven't
 yet unbalanced them too much!)
 She and Pat Ernstrom share
 their cars with us and furnish
 transportation for various er-
 rands. Both of them helped to
 get our begging letter out, to-
 gether with Ursula Bloomquist,
 Marian Bergeson and Mr. and
 Mrs. Finley Thomas.

Laundry, Paper-Selling, Crafts
 KEN SHUE CONTINUES to
 contribute his many skills in

the maintenance department and
 his good mother, Mrs. Flora
 Shue, lets him take our dirty
 kitchen "linen" home to be lau-
 dered and sends him back to
 FH laden with her home-made
 bread, rolls and cake. Mary Ann
 Brungardt is one of our most
 appreciated volunteer workers!
 She sells the Catholic Interrac-
 ialist every Saturday outside
 one of the big department stores
 downtown. Estella Bogner has
 been working as a Visiting Vol
 since January. She teaches a
 craft class in sewing and rug-
 making, and helps with the of-
 fice work, children's program
 and household duties. All of
 which makes us very grateful
 to the Lord who provides us
 with their loving assistance and
 makes us realize how important
 and integral a part of FH are
 our "Vols"!

As I write this on the Satur-
 day after Ash Wednesday, I am
 struck by the application of to-
 day's Liturgy to the work of the
 apostolate. In the Lesson, Isaias
 tells us that only when we "pour
 out our souls to the hungry—
 and satisfy the afflicted soul"
 shall our Light arise and we
 shall be "a watered garden" and
 we shall "lay the foundations"
 for many generations. In this
 springtime of Lent we offer our
 intensified prayer and fasting as
 a pouring out of the Christ-in-
 us to the God-starved souls all
 about us and we strive to lay
 foundations for future genera-
 tions. This thought reminds us
 that we must expect to bring
 forth fruit in patience; that we
 may realize only meagre results;
 that we are working on the
 ground floor and others will com-
 plete the building of the King-
 dom. The Gospel continues this
 theme by reminding us that, like
 the disciples, we will find our-
 selves rowing against the wind
 and making no apparent prog-
 (Continued on Page 6)

I Went to a Friendship House Summer School and Now I Love Everybody!

Learn How to be a Better Christian through
 talking together, playing together, praying to-
 gether!

COST—\$25—\$35 a week (depending on ability
 to pay).

Three Places to Go—Pick a Place and a Date!
 MARIA LAACH FARM, Burnley, Virginia (90
 miles from Washington, D. C.)

WEEK-ENDS OF May 14-16, May 28-31,
 June 25-27, July 16-18, July 30-August 1,
 Aug. 13-15, Aug. 27-29, Sept. 17-19.

WRITE TO—Regina Martin
 St. Peter Claver Center
 814 7th St., S.W., Washington 24, D.C.

BLESSED MARTIN FARM, Montgomery, N. Y.
 (60 miles from New York City, near New-
 burgh, N. Y.)

WEEK OF Aug. 8-15, Aug. 22-29.

WRITE TO—Bernadette Praetz
 Friendship House
 43 W. 135th St., New York 37, N. Y.

CHILDERLEY FARM, Prairie View, Ill. (loaned
 by Calvert Club—30 miles from Chicago).
 WEEK OF Aug. 8-15.

WRITE TO—Delores Price
 Friendship House
 4233 S. Indiana Ave., Chicago 15, Ill.

Good Friends - Good Fun - Good Food



BEFORE



AFTER

Need Seeds, Plants for Va. Farm

ST. PETER CLAVER CENTER

814 7th St., S.W. — Washington 24, D. C.

ONE OF THE MOST AP-
 PEALING GOSPELS of the
 Resurrection liturgy is the one
 which depicts the intimate break-
 fast scene on the shore of Lake
 Tiberius. The apostles had been
 vainly casting their nets for a
 whole night, when in the cool
 mist of the dawn they saw
 Christ Who spoke to them from
 the shore. Then at His behest
 they lowered the net again, and
 it was filled to the breaking
 point; in fact there were one
 hundred and fifty-three fish.
 What most interests me in the
 story is that when the apostles
 finally came to land, dragging
 their nets, Christ was busy get-
 ting their breakfast. He had al-
 ready built a fire and was broil-
 ing a fish upon it. It says that
 He had bread ready too. (Was
 He toasting it?) Christ then
 said to them simply, "Come and
 breakfast," and served each one
 with bread and fish. Such ten-
 der concern for our material
 needs, and just a few days after
 we had given Him vinegar to
 drink in His last agony! I be-
 lieve that this is what the lit-
 urgy of Holy Saturday calls
 God's "loving-kindness."

Triumph of Christ

THE EASTER LITURGY RE-

MINDS those in the aposto-
 late today that we are partici-
 pating in a triumphant life, and
 that Christ's apostolate which
 we share is a truly victorious
 one. We are moving into an era
 when the triumph of Christ will
 be ever more in the forefront
 of men's minds. In the very
 early days of the Church, Christ
 was always represented as glori-
 fied. There was no special need
 to be reminded of the sufferings
 of the Christian life, with the
 roars of beasts, ravenous for
 one's flesh, never very far out of
 earshot. Today the happy shout
 "Lumen Christi!" again conquers
 the bitter night of persecution,
 and the words of the Easter in-
 troit "I have risen and am still
 with thee," gladden our ears.
 Christus vivit! Christus regnat!
 Christus imperat!

This is the month when I am
 most inclined to reread Chaucer
 who long, long ago began a pil-
 grimage in the month of April
 and thus it is also the time of
 year when I most appreciate life
 as a pilgrimage to heaven. St.
 Teresa of Avila once said that
 life is like "a night spent in an

uncomfortable inn." Chaucer's
 symbol of the pilgrimage seems
 to me to be at least psychologi-
 cally more sound; of course he
 was writing when the spirit of
 friendship tended to inform so-
 ciety. It had begun to cool by
 Chaucer's time but there was as
 yet no notion of a totalitarian
 society where someone may say
 that life is like a "night spent
 in a concentration camp."

Maria Laach Farm Opening

THE SPIRIT WE ARE ALL

LOOKING FOR is that spo-
 ken of by Christ at the Last
 Supper—"I have not called you
 servants but friends." This is
 the spirit of Christian friendship
 which society today needs so
 much. If you want to find out
 more about this spirit, and its
 basis in the Mystical Body of
 Christ, why not come to Maria
 Laach farm at Burnley, Virginia
 this summer for one of our
 study weekends? But it isn't
 just study, it's a whole way of
 life that you experience at our
 farm. There is prayer, study,
 lecture and discussion, work,
 recreation, and all this in sur-
 roundings of great peace and
 vast natural beauty.

Priests Invited Free

OUR FARM WILL BE OPEN-
 ING SOON. By the way,
 priests are invited to spend a
 free vacation with us anytime
 between the first of May and
 Labor Day. Priests have found
 it a delightful vacation spot in
 the past. There is a chapel and
 good facilities for saying mass
 (plenty of servers).

Chicks Needed

Moreover, if anyone would
 like to donate to our farm any
 kind of vegetable seeds, seed
 potatoes, seed onions, strawber-
 ry plants, grape vines, aspara-
 gus plants, or rhubarb, we would
 be very happy and grateful.
 Somehow or other we do not
 seem to be able to get any
 money ahead for such things.
 The almanacs are promising
 good gardening weather this
 summer, so we are hoping for a
 good crop. It would be nice too,
 if we had a few chickens, that
 is some baby chicks, or even
 better a few pullets of any va-
 riety except Leghorns. You can
 always carry on an interesting
 conversation with your chickens,
 and besides, if you forget to
 wind your alarm clock, they al-

(Continued on Page 6)

Oregon Civil Rights Law Works

(This is a continuation of a report on human relations in Oregon given at Friendship House in Portland by Edwin Berry, head of the Urban League there.)

NON-DISCRIMINATORY practices in the field of public accommodations have received a great boost in the past year by the passage of the Civil Rights law in July of '53. There is evidence that the law is working well. The change in attitude which this law brought about even before it went into effect was exemplified by the opening, to all persons, of the swimming pool and dance hall at Jantzen Beach Amusement Park which had heretofore been one of the most adamant offenders.

Mr. Berry informed us that the Commissioner of Labor has been requested to investigate cases coming under the Civil Rights law in accordance with the FEP provisions to combat discrimination whenever possible

Need Seeds

(Continued from Page 5)

ways see to it that you are on time for mass. That reminds me of Chaucer again—"Smale fowells maken melodye."

Kids' Program

Newsbriefs: Our kids' program is really booming. You should have seen the St. Patrick's party they had! Julia Pyles has a real knack for organizing children's activities.

J.G. Is Legal Guardian

Boyd Armstead who was with us for several months just left for four years in the Air Force. He is now stationed at Sampson, New York. In order to get into service at the age of seventeen, Boyd, whose parents are dead, needed a legal guardian to take the parents' place. J.G. has as-

in any area. The following is the statement of the Labor Bureau: "In an effort to educate our citizens concerning their obligations under our state laws against discrimination, the Bureau of Labor will endeavor to help any citizen, insofar as its facilities and powers permit. The Bureau of Labor provides no legal service and has no enforcement powers under the statute relating to discrimination by places of public accommodation, resort or amusement because of race, religion, color or national origin but will endeavor to help you through conference and conciliation."

Why People Don't Complain

At the present time only two cases are pending. It is thought that many persons hesitate to file suit under both FEP and Civil Rights laws because of reluctance to become "involved."

(Continued on Page 8)

sumed this responsibility. Jim has such a towering son! Boyd liked to get bread for our sandwich line, and to make pickups of clothing, and to sell the paper on Sunday mornings. Boyd also loved Complaine which he rarely missed. Good luck, Boyd!

Irish Embassy Guests

The pre-Lenten Mardi Gras was a gala affair for the vols and many friends. Nell O'Donovan and Bridie Hartnett of the Irish Embassy enjoyed it very much.

Mary McCauley, a volunteer, recently departed for Athens. Godspeed!

RECENT VISITORS from New York were Frank Petta (the only distributist in the flesh that Washingtonians have been privileged to see) and Nannette Sperco, Audrey Perry, Irene Thilman, John Stanley and Jack

BEHOLD, BY THE WOOD OF THE CROSS JOY CAME INTO THE WHOLE WORLD

Kelly of the New York Catholic Worker were also here. Together with Pierre Pingitore, Tom Crage, and Jean Hogenmiller of Washington they had an unforgettable discussion of Catholic education.

Ceramic Successes

The evening ceramic classes have been very interesting. Brother August really knows how to glaze and bake. J.G. has signal artistic successes, especially in the creation of a rabbit with floppy ears. At this point Bob Brauer would like to hear a eulogy of his ceramic craftsmanship but I think there might be some danger of intellectual pride.

VITO SIGNORELLI of the U. S. Navy, recently returned from a memorable Mediterranean cruise, visits us from Norfolk on weekends.

Fr. Alvin Burroughs, C.M., gave us a very helpful day of recollection at the Country Day School of the Sacred Heart.

Lectures

Larry Pausback is back with us for a while. He gave various lectures on his way here from Shreveport and also one here to the vols. J.G. and Loretta Butler gave a lecture at Immaculata Junior College recently. They're a real team!

The Catholic Standard did a full page picture story on F. H. in Washington during March.

340 Papers Sold

We set some kind of a record at St. Augustine's Church. We sold about three hundred and forty papers there one Sunday morning! May Christ fill the hearts of all our readers with deep joy and Paschal peace!

—Bud Gerrety

Eastern Rite Mass

(Continued from Page 5)

ress. The forces of the world, the flesh and the devil are united against us. But our hope is sustained by the sure knowledge that we labor with Christ's strength and persevere with His patience (not ours, thank God!) and that the risen Christ will lead us through all frustrations and sufferings to share His holiness and glory.

—Ellen Rehkopf

Chi FH Server

(Continued on Page 5)

all your eggs till you can eat them five at a time!"

Important Pipe

Report from another house operator—the sign on the laundry door told the tale... "Pipe out-of-order." All the male strength we could draft was applied to emptying 10 gallons of water from 3 tubs when used by 10 laundresses for 3 weeks. All this water once flowed so easily and unnoticed down an unappreciated drain. On the heels of that followed a temperamental streak by the washer that threatened to bring us all closer to worldly detachment (especially one gal who got her hand in its mouth. We were so glad she wasn't electrocuted we didn't stop to sympathize.) However,

Views of the Month

(Continued from Page 1)

U. S. Mining Co. Upgrades Africans

JOHANNESBURG, SOUTH AFRICA—White miners of the American-controlled Roan Antelope Mine in Northern Rhodesia have voted for the removal of the color bar against Negroes in higher paid and skilled jobs. These workers represent roughly one-fourth of the white persons in Northern Rhodesia's copper industry.

The insistence of the U. S. mining concerns that something had to be done to allow the African workers to be trained in skilled jobs has brought an attack from Die Transvaler, the Nationalist Party organ. Other mining interests are also annoyed although they also are hampered by the color bar in getting skilled workers.

Hospitals Take Negro Student Nurses

LOUISVILLE, KY.—The General Hospital, the city-supported hospital of Louisville, accepted Negro students for the first time this year. Three private hospitals, Saints Mary and Elizabeth, St. Joseph, and St.

Anthony, already admit colored students to their schools of nursing.

Miss Anne Taylor, director of nursing, announced that the colored students will not live in the nurses' home.

"Hire Negro Drivers," Senators Ask

WASHINGTON, D. C.—Chairman Payne and Sen. Morse of the Senate District Subcommittee, which has been investigating the Capitol Transit Company, asked the company to start hiring Negro bus and streetcar operators. The company president, J. A. B. Broadwater, refused, declaring that the union officers had said privately that such action would lead to work stoppage, although they had publicly told the subcommittee they had no objections to hiring Negroes.

everything is in perfect running order now thanks to George Barnett, the parking-meter repair man and our daily guest for breakfast coffee, who gave us a beautiful reconditioned washing machine.

ANOTHER TEMPERAMENTAL FAMILY MACHINE and we have parted company this month. We said good-by to the 1946 Ford with mixed emotions of nostalgia and relief, remembering what we had been through together and the bills to keep it running. Our latest "through together"—we discovered the ignition key fits so easily if inserted simultaneously with a jolt on the rear bumper by a bouncing assistant. The clutch pedal was working perfectly, however, and it no longer demanded an extra pair of hands to remove it from the floorboard for the next operation. So we don't feel guilty about taking \$85 for it.

To take care of some of the unscheduled "little things" that accumulate in the running of a house, we've selected the first Saturday of each month as general clean-up day. Our first project, the washing of the kitchen walls in preparation of a much-needed paint job, brought in many helpful vols, including two lively neighbor children, who besides swinging a fast brush added that certain family atmosphere that only children-under-foot can provide.

Blessed Martin Comes Through FROM THE BOOKKEEPING DEPARTMENT—the biggest of the "little things"—"We are broke." With that announcement so early in the year, we debated the possibilities of temporary salaried employment, another appeal letter, and ways to curtail our already rock-bottom expenditures. A novena to Blessed Martin was started at once. We were tightening our belts for the fifth day, when the bookkeeper discovered an error in a bank deposit and we were \$300.00 richer than we thought. A \$250.00 bill for oil soon took care of that. Blessed Martin, however, had already gone to work for us and an unusual number of donations came in with the explanation, "In thanksgiving for a favor received

through Blessed Martin." We received some lecture dates with donations, too. Now with the vols' washing machine fund transferred to operating expenses we have a place to sleep for this month at least.

Our direct dependence on the Provider of Friendship House was brought home for the first time to us new staffers, making us more grateful for each meal He provided for the day and giving us a great joy in seeing Him now more clearly as the Divine Breadwinner of our family.

From early morn till night other "little" revolutions have taken place. There are so many early birds, it is no longer necessary to schedule a choir of two for seven o'clock High Mass, except to guarantee two breakfast cooks. The new translations of Prime and Complaine are almost mastered. And... with the season of Lent, we have put away the afterhour chocolate-and-slice-of-bread snack around the kitchen table; so the day at Friendship House comes suddenly and quietly to an end at the stroke of ten.

—Betty Plank

Your Group Will Benefit by Seeing

THE WORKS OF PEACE

A new, 45-minute sound film showing how Chinese, Vietnamese, Koreans and European displaced persons are living and the joy which Catholic aid is able to bring some of them. You'll see and hear the Holy Father and see how his storehouses for his poor children are run.

It's packed with spiritual dynamite. It may inspire you to help your brothers in distress. At worst, you'll feel like a cozy millionaire compared to these people, no matter how poor you are.

BUY A FILM for only \$60. Specify whether you want 16 mm or 35 mm size.

RENT A FILM for \$10 for a 16 mm print; \$15 for a 35 mm print.

PLEASE SEND ALL PURCHASE AND RENTAL ORDERS TO War Relief Services, N.C.W.C. 350 Fifth Ave. New York, N. Y. Attention Eileen Egan

Youth Needs Knowledge and Love



IN THESE TIMES of such great turmoil—so decisive for the salvation of individuals, for order within nations and peace among peoples—the Church has appealed and continues to appeal to all men of good will to consider themselves united in the struggle against a world so inhuman because it is anti-Christian. We ourselves do not cease to repeat that, with certain antiquated structures giving way, it is necessary to undertake the work of reconstructing a different and better world under many aspects. . . .

"As time closes in, and the many forms of opposition become each day more insidious and penetrating, it is necessary to begin as soon as possible, a vast work of saving and redeeming the time, in which we wish that all the Catholic forces cooperate with an abiding and an intelligent zeal. . . .

"But, in order that the result of this great enterprise may not be compromised by ambiguities and dangerous hesitations, it is our wish that the youth of Catholic Action have in the first place a clear intelligence. . . . May we take care not to rest content with formulas learned by heart, without understanding their meaning. Also, let us state anew the urgent necessity for a precise and complete catechetical teaching, which in no way neglects the aid of memory and feeling, but which bases itself on reason and explains, for example, that the sincere and conscious act of faith is the most rational and most reasonable human act. Give to youth the most organic vision possible of Catholic doctrine. Help them see in Jesus the satisfaction of the living need within them for fullness, harmony, and light in their ideas. . . .

"The present hour is truly the hour of the Gospel, since the doctrines and systems which wished to do without God have met with failure or are on the point of doing so. We need young people everywhere with an integral faith, ready to renounce mediocrity, to rise above equivocation, if they have ever fallen. Young people who desire divine life and desire it in a full way. Young people who, in studying and working, in speaking, praying and suffering have in their hearts—as a flame which consumes them—an impassioned love for Jesus, love for souls."

—Excerpts from address of Pope Pius XII to Italian Catholic Action Chaplains, Sept. 8, 1953.

Cottage to Kitchenette in Bronzeville

MAUD MARTHA, by Gwendolyn Brooks. Harper and Bros., New York. \$2.50.

WHAT A JOY to read a book by an honest female writer! No slush, no mush, no gush. And, although the writer's skin is brown, her main character does not live in excruciating psychological agony every waking hour because of it. In fact she seems, of all the twentieth-century anomalies in the world of fiction, to have had a fairly happy time of it, and to have turned out, horror of literary horrors, to be quite well-adjusted.

Maud Martha is a first novel by Gwendolyn Brooks, Chicago poet who won the Pulitzer Prize for her second volume of poems, *Annie Allen*. Maud Martha grows up in the security of a happy family living in a little frame bungalow on Chicago's South Side. Many cherished racial myths are badly undermined by the simple account of Maud Martha's daily life as a child—the loyalty and joy and warmth of her home life. Each season of the year brings its hallowed ritual and ceremony—the buying of the Christmas tree and the family decorating party held late Christmas eve with steaming cups of cocoa, black walnut candy and shortbread “while their father smiled benignly over all”; the change from winter underwear on Easter morning regardless of the temperature; the resignation with which her mother gave up sheets for Hallowe'en costumes; the pink and white cakes and be-ribboned gifts for birthday parties. It was, Maud Martha muses later, “a decent childhood.”

Dreams Don't Come True

ADULTHOOD IS A BIT MORE

STARK for Maud Martha. Marriage comes and the shelter of childhood oblivion is gradually torn away. The dreams of a swank apartment turn into a crowded kitchenette in a dank, overcrowded building. Maud Martha experiences the sinking of her husband's ego—he wants money, a car and clothes and he is only a grocery clerk with two suits living in two rooms. He wants to be asked to join the exclusive young social set, but to be “smooth” you've got to have money.

The realities of life weave in and out of the book—birth, growth, love, death, and increasingly as the book progresses, the reality of hate. In childhood there is almost no realization of what hatred means, other than a vague feeling that the neighborhood was “hunched and ready to close in on you” especially when you went for a walk where the people had white faces.

But with adulthood comes the realization of prejudices—shame of her home when a white beau comes to call, going to a downtown movie where she and her husband are the only Negroes and hoping they will meet no cruel eyes, working for one day when pressed for money as a maid in a suburb where she is treated with cold condescension like a not-too-bright child who can't be trusted. Maud Martha leaves after one day with a silent vow never to return. “One walked out from that almost perfect wall; spitting at the firing squad. What difference did it make whether the firing squad understood or did not understand the manner of one's re-

taliation or why one had to retaliate?

“Why, one was a human being. One wore clean nightgowns. One loved one's baby. One drank cocoa by the fire—or the gas range—come the evening, in the wintertime.”

“Stop Feeling Sensitive”

Then there is the time in the beauty parlor when the white saleslady comes in to sell her Black Beauty lipstick and says in a friendly sort of way to the beautician, “I work like a nigger to make a few lousy pennies.” And instead of blowing up and throwing the woman out of her beauty shop, the owner continues to be polite until she leaves. She explains to Maud Martha:

“YOU KNOW WHY I DIDN'T

catch her up on that, is—our people is got to stop feeling so sensitive about these words like ‘nigger’ and such. I often think about this, and how these words like ‘nigger’ don't mean to some of these here white people what our people think they mean. Now, ‘nigger,’ for instance, means to them something bad, or slavey-like, or low. They don't mean anything against me. Im a Negro, not a ‘nigger.’ Now, a white man can be a ‘nigger,’ according to their meaning for the word, just like a colored man can. So why should I go getting all stepped up about a thing like that?”

“Why Didn't Santa Like Me?”

But when she takes her little girl downtown for the first time to see Santa Claus—a white Santa Claus—and he refuses to pay any attention to the child's recital of requests and won't take her up on his lap—Maud Martha feels those “scraps of baffled hate in her, hate with no eyes, no smile, and—this she especially regretted, called her hungriest lack—not much voice.” Outside, the little girl keeps asking, “Why didn't Santa Claus like me? He liked the other children. He smiled at them and shook their hands.”

Smallness

THROUGH THE STREAM OF

EVENTS there is a view—perhaps heightened by the style of the book, which presents short episodes in a semi-stream-of-consciousness style—a view that the events of life are small. Maud Martha undergoes the pain and fear of childbirth, the humiliation of knowing her lack of physical beauty, the relief of finding a “tumor” is just a bundle of stretched muscles, but there is no great view of human comedy or tragedy here, of heroism or degradation. Man is small, his viewpoint is small, his most intense experiences are forgotten quickly. Maud Martha muses, sitting across from her husband in a night spot, sensing his need to have something big happen to him, “She was afraid to suggest to him that, to most people, nothing at all ‘happens.’ That most people merely live from day to day until they die. That, after he had been dead a year, doubtless fewer than five people would think of him oftener than once a year. That there might even come a year when no one on earth would think of him at all.”

This view of man can make for an honest book, not an intensely gripping one. Balance and objectivity and a certain careful warmth are the virtues of Maud Martha. It is authentic,

even though not deeply illuminating.

—Ann O'Reilly

“YOU HAD TO ADMIT

Howie Jones was making money. Money that was raced to the track, to the De Lisa, to women, to the sellers of cars; to Capper and Capper, to Henry C. Lytton and Company for those suits in which he looked like an upright corpse. She read all about it in the columns of the *Chicago Defender's* gossip departments.

“She had never understood how people could parade themselves on a stage like that, exhibit their precious private identities; shake themselves about; be very foolish for a thousand eyes.

“She was going to keep herself to herself. She did not want fame. She did not want to be a ‘star.’

“To create—a role, a poem, picture, music, a rapture in stone: great. But not for her.

“What she wanted was to donate to the world a good Maud Martha. That was the offering, the bit of art, that could not come from any other.

“She would polish and hone that.”

—from MAUD MARTHA by Gwendolyn Brooks, Harper and Brothers



The Harvester

“... on this day (Palm Sunday) the crowd, led on by a heavenly inspiration, went forth to meet their Redeemer, and strewed those boughs of palms and olives under His feet. The branches of palm, then, anticipate His triumph over the prince of death; and the sprigs of olive proclaim the advent of the spiritual unction. For that happy multitude understood that even then was it prefigured that our Redeemer, compassionating our human miseries, was about to battle with the prince of death for the life of the whole world, and by dying to triumph. And hence that crowd dutifully ministered such things as should signify in Him both the triumphs of victory and the richness of mercy.” (From the blessing of palms on Palm Sunday.)

More About the Big St. Teresa

TERESA OF AVILA — by Marcelle Auclair, 1953. Pantheon, New York. Translated by Kathleen Pond—\$4.95.

CHESTERTON SAID THAT the only biography that is really possible is autobiography. Marcelle Auclair fulfills this dictum in *Teresa of Avila* by including an ample supply of gems from the works of St. Teresa herself. This fine work is an outline of the life of St. Teresa with enough of the great soul of Teresa revealed to make one thirst with the desire to read the original works of Saint Teresa.

It is a formidable job indeed to write the biography of one of the most tremendous women who ever lived. Just imagine the volumes of her own works, the commentaries thereon; the writings of St. John of the Cross, whose career depended so much on St. Teresa, and the

history of Carmel. The biographer's task is to select enough of the enormous mass of material available to do justice to the Saint, focus it on the plane of the twentieth century, and at the same time maintain the literary standards worthy of the subject. *Teresa of Avila* is a work of Latin precision, as clean and bright as a modern building. Thank God that the latest lives of the saints have escaped from the pietistic, gushy school of hagiographical hogwash. If the trend continues the secular world will not long regard the Saints as slumbering idiots in need of baths and brains. Indeed hagiography is a worthy apostolate in itself.

The translation by Kathleen Pond is excellent. If one has never been introduced to the towering genius of Carmel, here is an excellent opening.

—Francis Broderick

New Light on Christ's Life

ONLY SON, by Walter Farrell, O.P. Sheed and Ward, New York, 1953. \$3.50.

NINE CHAPTERS OF FATHER WALTER FARRELL'S book, *Only Son*, were finished when his untimely death came. Not to give them to the many who have found his works so helpful seemed wrong, and yet it seemed impossible to think of getting someone else to finish the book in Father Farrell's clear, simple and beautiful style.

A solution was finally reached. The nine chapters were used, and the tenth up to the unfinished sentence, from which Father Farrell was called away, never to return. To fill in the period between Our Lord's work in Galilee and His death on Calvary, a short summary was used. To this were added the chapters on Christ's death and resurrection taken from the Fourth Volume of Father Farrell's well-known *Companion to the Summa*, thus finishing a life of Christ which has much to recommend it.

The events from the appearance of the Angel Gabriel to Mary up to Christ's death are not a new story to most of us. Yet Father Farrell handles them in a way that brings new depths and new meanings to his readers. I think particularly of strength, and of the wonder of human love, as he tells of St. Joseph, in one of the finest characterizations I have ever read of the Foster-father. The home in Nazareth becomes a real one, and Mary a part of it, like the other Jewish women of the village. “The hidden life does not mean that Mary, Joseph and Jesus retired into isolated privacy; it means only that the divinity of Our Lord received no outward manifestation and that history had hidden from us the details of the lives that flowed so generously into the

lives of their contemporaries in Nazareth.”

ONE GETS INSIGHTS throughout the book that could only come from a writer of intensity and dedication. He notes, for example, “The shock of God's presence among men does not come from His demands on them so much as His kindness to them and His mighty resistance to man's unkindness to men. It is from the love of God that men flee, for there is no answer to its uncounting generosity but a proportionately reckless dedication that shrinks all other goods to pygmy proportions.” The thoughts for meditation are many.

The final chapter, though not new, is particularly good for Lenten reading. On the “Conquest of Death,” its concluding sentences are: “Life's promises are fulfilled by death's opening up of enduring life. The rehearsal is over, death lifts the curtain, and the eternal play is on.” For me, they took on added meaning, in the thought that the author is now a part of that eternal play.

I read the book through as one would read a novel. Its clear lucid style made it enjoyable in this fashion. It is a book to which I will want to return, however, taking up parts of it in piece-meal fashion to plumb its depths for further knowledge of the Life we keep trying to follow.

—Betty Schneider



Carl Merschel

“Jerusalem, Jerusalem, how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldst not!” Spoken by Our Lord to the scribes and Pharisees.

“May these branches of palm or olive be blessed. And, as in a figure of Thy Church Thou didst multiply Noe going forth from the ark, and Moses going out of Egypt with the children of Israel; so we may go forth to meet Christ with good works, bearing palms and branches of olive; and through Him may we enter into eternal joy.” (From the blessing of the palms on Palm Sunday.)

Not Making Good, But Being Good

By Betty Schneider

APRIL FIRST WILL BE AN IMPORTANT day in Friendship House this year. It is the date when the twelve people who joined our ranks as probationers last October will be deciding, in New York, Washington, D. C., and Chicago whether they are going to become full-fledged staff members. At the same time, six people, according to news that can be garnered at this mid-March date, are coming to the various houses, to look Friendship House over and work there until October, before deciding, along with the directors, whether or not Friendship House is a "way of life" for them.

Someone was teasing the other day, about April Fool's Day being the day of decision. In a way that F.H. has, which is to some irritating and to others appealing, our humor got mixed up with a serious note, when someone else posed the thought that we were, after all, trying to be "fools for Christ's sake." The idea was advanced, I suspect, as a glib expression. Yet, in thinking it over, we realized that the true meaning of it can help in understanding the why and how of Friendship House.

Independent Income Needed?
PEOPLE, IN HEARING ABOUT OUR WORK, often ask "But surely the staff workers have an independent income or some private means of support." The question is natural, in view of the fact that we as staffers get six dollars a month, if a House has it, for our expenses. The reality is, however, that a private income is not a necessity.

Not one of the eighteen people making their first or their second and more definite step into Friendship House, April 1, to my knowledge, come equipped with an income to cushion their needs. Should they have savings, they are not to use them, for anything other than the payment of their monthly allowance, or needs like rent, which would be the House's burden, unless they desire to take it on.

It is foolish as the world would see it, to give up a salary, teaching school or working at a job which serves people, to accept insecurity—the insecurity of begging for food and for clothing and for rent to give to the poor, and accepting only what we need for ourselves. It is contradictory too, because at the same time we accept working without salary and a certain insecurity, we are working for living wages and a modicum of security for people around us.

Wear Second-hand Clothes?

The giving up of a salary no doubt seems bigger to the six coming to Friendship House than it does to the veterans of six months. It is a big decision when made. Pangs of anticipatory hunger mix with speculation as to how long the well-tailored, fitted suit will last, and whether a pair of donated shoes can ever really fit. Yet, once the step is made, it is not the pinch of hunger or shoes that's the problem—it's the pinch of pride. Shopping in the Clothing Room (with its donated clothing for the people who come to Friendship House as well as for staff workers) takes away only one's choice; not having gifts

to give at birthdays and the like can be most humbling. But clothes, and food, and recreation come, in God's Providence, and often more than one might need or desire.

To accept a plan of this type is not the normal way, nor is it a way for everyone. It would have no value, unless done, as a particular vocation, for a love of God and His poor. Friendship House believes that the state of voluntary poverty is a direct challenge to the materialistic spirit of the world—and that its way of life helps staff workers to come closer to God's poor. We trust that our voluntary poverty fits us to help challenge and correct the involuntary poverty of our age, which is dehumanizing.

Why Not Be a Nun?

FRIENDS SOMETIMES SAY, "But why not become a nun or a brother? If you feel strongly about living a Christian life, and trying to practice the Counsels, why not join a convent, or a monastery? It seems foolish not to get the added graces of the vow, besides the stability of a community." We, as staff workers, would never want to imply in any way that we fail to see the greatness of a religious vocation, or a life of complete dedication. Yet, looking at our century, we see needs for which we, as lay people, must take responsibility. We see work that can be done by people who are free of the rules that necessarily have to be a part of religious life, in meeting the problems of people. We see the need for dedicated lay people, willing to work for Christ, without relinquishing the right to move somewhere else, or undertake some other work, to be married or later to become a religious, precisely because there is need to challenge all lay people to a dedication to Christ. We see that it is necessary to sow the seed to the four winds, trusting that the fruit will come, if God so desires it.

Why Crowd Ghetto?

The answers to questions like, "Why live in an overcrowded neighborhood, when your being there might take room away from someone who needs it more?" "How can living in a ghetto when you don't have to possibly help those who are forced to live there?" "Couldn't you help more by earning a salary and giving of your excess to the poor?" are probably no more sensible from a worldly standpoint. The new people joining are probably meeting them often these days.

BUT SHARING THE DIFFICULTIES of congestion and poor housing, to the extent that we can, can be a reparation and a help to those who are forced into it. At the same time, we are trying to organize to make a better living for all in our

St. Catharine of Siena



Twenty-fifth child of a wool dyer, Catharine Benincasa reached heights of mystical prayer and austerity of life and kindness to her neighbor, to his body as well as his soul. Because she loved Christ, she gave most generously to His poor and cared heroically for victims of leprosy and cancer and brought sinners back to Christ. She accompanied a young man to his execution. After many journeys and much persuasion and prayer she succeeded in getting the Pope to return to Rome after the Papacy had been for many years in Avignon. She corresponded with people of all ranks of life and often dictated to three secretaries at once. Her "Dialogues" tell some of the things our Lord revealed to her in prayer.

Oregon Civil Rights Law Works

(Continued from Page 6)

Another reason is the cost of hiring a lawyer to investigate the charges and handle the case. Legal service is necessary only in cases not settled by conciliation. Nine out of ten cases can

community. (It is actually most convenient too living near our work.) Protesting the segregation of whole groups of people by living interracially may be only a token giving, but done for the love of God, it can challenge those who have forgotten that all men are their brothers. Trusting that God will provide funds and workers, if He wants a work for Him to continue, and putting our full selves into that work, can point to God's generosity and the spirit to which we all are called.

Trying to be good rather than trying to make good is not a popular idea. Friendship House's way is one way of trying that. Many of the twelve potential staff workers and the six probationers, in their "foolishness" may be trying that way.

be conciliated and litigation avoided. Settlement by conciliation is most desirable and advantageous to all concerned and the investigation can be carried on by the FEP Division of the Bureau without any charge. Nor is it necessary for one to lose time on the job in order to have the investigation initiated. The Deputy Commissioners will meet with the complainant at his home after working hours if desired. If conciliation is unsuccessful, the Bureau will recommend that court action be taken, issue the subpoena and furnish testimony on the basis of the investigation.

SKEPTICISM, TOO, IS A FACTOR which inhibits some from filing in such cases. Those who have for long suffered from injustice find it difficult to believe that the law is "on their side" and will be administered impartially. They know that the Constitution of the United States and its amendments provide for equal treatment for all but it has not brought it about! Admittedly, legislation doesn't make things perfect (witness our laws enforcing the Ten Commandments) but it does implement justice.

Mr. Berry reminded us that there is no elective post in Oregon as important as that of Commissioner of Labor and that the present incumbent, Mr. William E. Kimsey, who has done such a fine job, has stated that he does not intend to run again. In view of the new significance this office has taken on, it is up to us to do all we can to see that his successor is a man of like calibre. He also cited the

splendid work done by the Deputy Commissioners, Mr. William Van Meter and Mr. Mark Smith, through conciliatory means. As an example he cited their patient persistence in the case of the J. C. Penney personnel department which for a long time refused to hire Negroes. They finally capitulated because they didn't want "those fellows" hanging around and "the law watching them." They hired a Negro and have recognized his ability by promoting him. They realize there is a law which faces them with the alternative of "ceasing and desisting" or being involved in court action.

Negroes Live in Most Sections

CROWDED HOUSING IS ANOTHER CONDITION largely caused by lack of money. Housing is the most difficult area in which to combat discriminatory practices in this community. The question is one of opportunity to buy or rent outside a location designated for Negro occupancy. The "ghetto" is spreading. Efforts of Negroes to obtain adequate housing in decent surroundings is followed by an exodus of the white owners nearby. The tight fraternity of real estate and mortgage loan people are responsible for the situation. Fifty per cent of the Negroes in Portland live in the so-called "Williams Avenue" district encompassing only two out of sixty-one census tracts. It is encouraging to note, however, that Negroes now live in fifty-nine tracts and non-whites (Indians, Chinese, Japanese) in sixty of them. The Negro population of the greater Portland area has increased slightly in the past few years and is now counted at 10,600 with 9,600 living within the city limits.

Myth of Property Devaluation

Mr. Berry believes the way to attack the problem of housing is through a concerted job of education. There are many white people of good will who still believe in the myth of property values. Though there are no facts to substantiate it these persons argue that "everybody knows it" and "it has always been so." He recommended for our study two pamphlets which will help us to effectively refute this myth. They are reprints from "The Appraisal Journal": "Effects of Nonwhite Purchases on Market Prices of Residences" by Luigi Laurenti, and "The New 'Gresham's Law of Neighborhoods'—Fact or Fiction?" by Charles Abrams.

Newcomer Surprised

HE CONCLUDED WITH AN AMUSING STORY illustrating this fallacy. Three ladies alighted from a Portland Traction Company bus in a residential section of the city. Two were white and one a Negro. One of the white women spoke pleasantly with the Negro lady with whom she was acquainted, then they parted to go their separate ways to their homes. The second white woman then remarked to the first with some trace of indignation, "What is she doing out here in our neighborhood?" To which the other replied, "She has been living out here for eighteen years." The woman who resented her Negro neighbor was shocked and surprised to think she had been living so near her without knowing it. And she who had lived there less than a year was sure that Negroes moving into the area would cause devaluation of property and upset the peace of the community.

NEW ENGLAND FRIENDS!

Does your group want to hear Betty Schneider, national director of the United States Friendship Houses? She speaks on the lay apostolate in general or on Friendship House and its work.

Betty will be in New England from late in April to early in May. She'll be in Hartford, Conn., April 28.

She doesn't ask a fee. But traveling expenses from her last stop and donations to the work of Friendship House will be gratefully received.

You will enjoy and benefit from her talk as so many groups have. Write to her to set a time.

Betty Schneider
4233 S. Indiana Ave.
Chicago, Ill.

V
1
3

1
9
5
4

XUM